

*Saml. H. Smith, Esq.*

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**COLONIAL JOURNAL**

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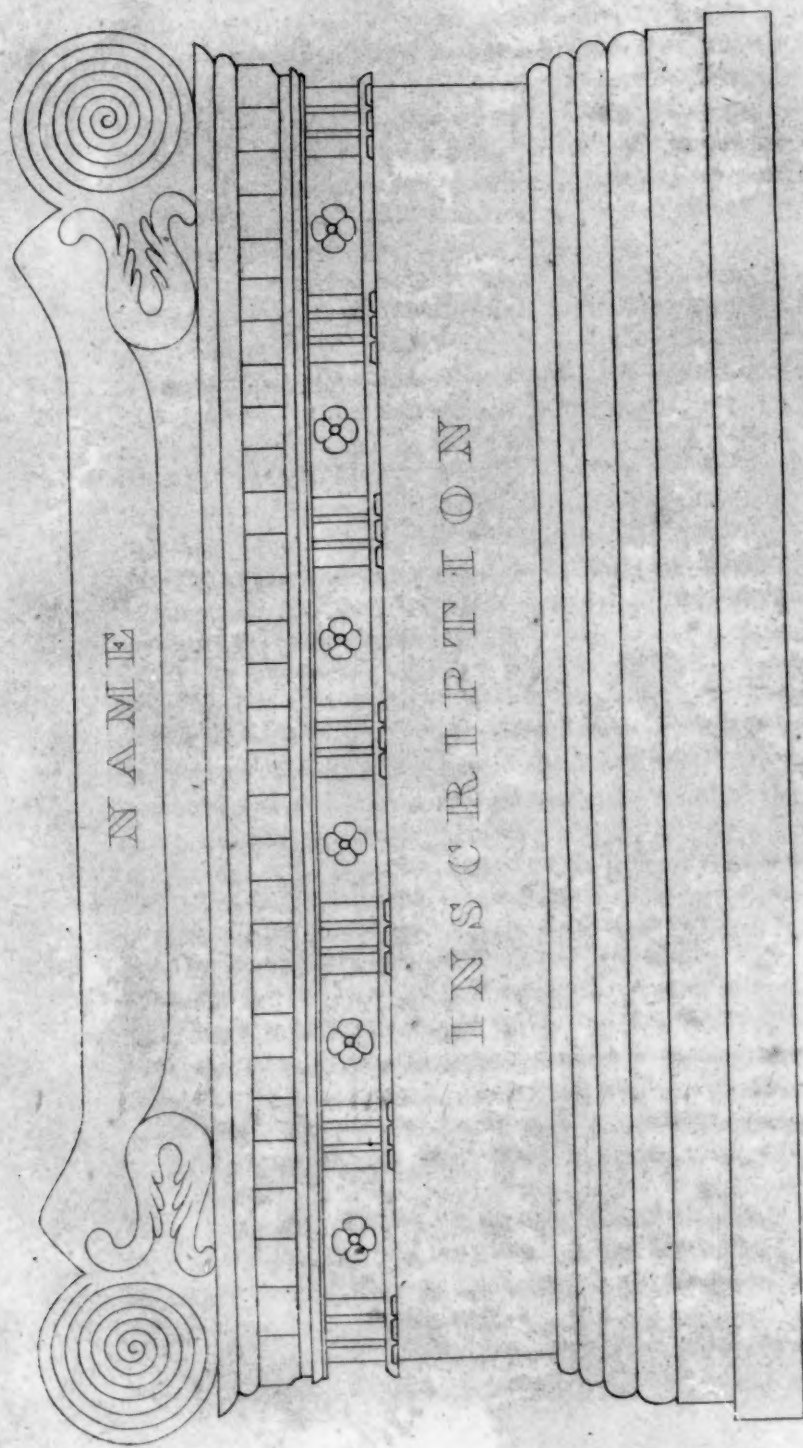
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*The Tomb of Ashmun*

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**The Booroom Slave.**

WE have selected the following Tale from the London "Forget me not," of 1828, in the belief that it will attract the attention and gratify the taste of our readers, while it affords correct representations of African scenery, characters, and habits, and faithfully (though very imperfectly) describes the horrors of the Slave-trade. The author, Mrs. BOWDICH, (relict of the accomplished English officer who visited Ashantee) is a lady of rare talents and acquirements, who accompanied her husband on his second voyage to Africa, where death deprived her of his love and protection.

Mrs. Bowdich is about to publish a very beautiful work on the Fishes of England, all the drawings of which have been made from life, and are in all the copies to be coloured by her own hand. We hope that such an honourable specimen of her skill and perseverance, will not fail of its merited reward.

A few words in the succeeding story, we have ventured to omit; but we have not broken the continuity or taken any thing from the value of the narrative. Alas! this picture is but faint; nor is the human imagination capable of bringing before us horrors dark and dreadful as the realities of the Slave-trade.

"THE village of Melli, in the country of Booroom, stood close to an immense forest; and almost within the forest was the dwelling of Amanqua, the chief. At the back were plantations of various kinds; maize, rice, yams,

tobacco, &c. On the one side were poultry-yards and pens for sheep and cattle; and these, as well as the plantations, were fenced round with high bamboo stakes, to prevent the approach of panthers, lions, and other wild beasts: on the other side was the forest. The residence itself was an assemblage of white buildings, thatched with palm-leaves, ranged round a square court. The hall of audience fronted the street; the chief's own sleeping-room stood opposite; the rest of the quadrangle was occupied by the apartments of the women, children, and slaves, mingled with offices for cooking, store-rooms, and the like.

None but Amanqua, his favourite wife, and his visitors, were permitted to enter through the great hall, but there were three other means of ingress and egress: one led into the plantations, and was always fastened, to prevent depredations; a second opened upon the village, and through this came the provisions. With them came all the gossips of the place, who, under pretence of bartering goods, curing disorders, shaving children's heads, and procuring charms, retailed all the scandal they could pick up, or, in the dearth of realities, invented all the falsehoods which they thought might amuse the wives of Amanqua, or wheedle them out of a few beads, a little snuff, a looking-glass, or a share of the delicacies destined only for the table of the chief. The third door opened into the forest, and through this was conveyed the refuse thrown to the hyenas and vultures. It was a forbidden pass to the women and children; but there the slaves stole out with their own secret little hoards, to sell them in the market-place; there they assembled at night, to indulge in the noisy and mirthful sports denied them within the quadrangle; and many a peal of laughter, ringing through the forest, finished the narrative of the light-hearted negro, enjoying only the present, and careless of the morrow.

The interdiction placed on the above door only made the children more desirous of profiting by it, and they slipped through it at every opportunity, to practise their gambols in the forest, or to listen to the marvellous tales related by their father's followers. Two of these children were distinguished above the rest by their personal beauty and the affection of Amanqua.—They were the only offspring of his darling wife Zabirma, who was sister to a neighbouring chief, herself superior in person and disposition to the generality of Booroom women. Kobara, the eldest, was sixteen, and, according to the line of succession in that country, was heir to his maternal uncle. Early impressed with the importance of his prospects, in comparison with the rest of his father's children, he was grave and thoughtful; but being kind and generous in his nature, instead of assuming any airs of consequence, his principal aim was to afford assistance and protection to his youthful companions; and he only used his influence with his father to obtain indulgences for others, or forgiveness for an offending culprit. His sister, Inna, resembled him in the sweetness of her disposition, but was a complete contrast in manner and habits. While he formed his brethren and friends in-



to a little army, and commanded it with becoming dignity, or called his little council around him to settle the affairs of his tiny state, Inna would be laughing and romping with her companions, clambering over the stakes in order to race through the plantations, or riding on the shoulder of a slave through the village. Not a hut was there at which she was not known; not a child who had not gamboled with her; not a sport at which she was not an adept: mirth and gladness danced in her eyes, archness lurked in the dimples of her cheek, and, more graceful than the antelope which bounded past her door, she alike disarmed both gravity and reproof. One thing alone seemed to tame this laughter-loving spirit. Sickness she knew not from personal experience, but the sight of it in others transformed this wild gazelle into a gentle, soothing being, unwearied with long watching, meekly bearing the petulance of suffering; whose light, airy step was unheard by the patient, and whose activity was solely directed to the contrivance of means for affording relief. Her father, her mother, even the slaves of the household, had benefitted by her gentle cares; but when her dear Kobara was stretched on the bed of sickness, no hand but hers placed his cushions, no fingers but hers bathed his burning temples with lime-juice; motionless she watched his slumbers, and the moment of his waking was the moment of her alacrity.

"It will never do, Inna; you must not leave us," said Kobara, one day, raising his languid head from his pillow.

"Leave you, Kobara,—what mean you?" exclaimed Inna.

"Know you not, Inna, that old Amoo, the Caboceer of Moisin, seeks you in marriage?"

Kobara's information was correct. The fame of Inna's beauty, and the knowledge that Amanqua was too rich to exact a large sum for his daughter, and generous enough to make her handsome presents, had attracted many suitors, most of whom retreated before the wealthy and powerful Amoo, who, notwithstanding the burden of years and infirmities, sought this youthful prize, and by his offers and consequence had tempted Amanqua at least to deliberate. This was the first intimation of it to Inna, who for an instant stared with astonishment; but the person and decrepitude of her lover started into her imagination, so much alive to the ridiculous, and instantly hobbling up to Kobara's side with a perfect imitation of Amoo's walk and gestures, she threw herself upon the mat near his cushions, and burst into an excessive fit of laughter. In spite of his better reason, Inna's mirth was contagious, and her brother joined in the laugh for a few moments; but reflection restored him to seriousness, and commanding composure on her part, he told her, that, independent of his unwillingness to lose her, he could not bear that she should be given to Amoo, who was so aged, that in all probability he could not live long, and it was very likely that she might be one of those selected to accompany him to the next world, and be put to death on his grave: "but," added he, to these representations, which

did not fail to make a strong impression upon Inna, "if my father will betroth you to my friend Miensa, who is heir to the stool (throne) of Berrakoo, we shall retain you near us, and you may be as happy as your mother, for he loves you." The giddy Inna assented to this proposal, and sought her father, whom she brought to Kobara's side to settle her fate; while she took that opportunity of seeking her favourites within the quadrangle, from whom she had absented herself during her brother's illness.

Kobara prevailed upon his father to act according to his wishes; and to prevent all further trouble from the old chief, Miensa was summoned, and Inna formally consawed (betrothed) to him, he giving Amanqua four ounces of gold, and leaving the rest of the marriage-fee to be paid when Inna should be thought old enough to leave her home. Amoo's deputation was dismissed, and, on the recovery of Kobara, all things resumed their former position, even to the continuance of Inna's sports, her late seclusion giving double zest to the enjoyment of freedom. The forest was again the scene of her wild pranks, and frequent trophies of her prowess did she bring home; such as a basketful of guavas gathered by herself from the top of a lofty tree, a deer caught in the snare she herself had contrived, or a serpent, the neck of which was pierced by her own javelin. One day, when she had wandered far from her followers, she perceived Miensa returning from a hunting excursion, and hiding herself in the thick branches of a tree, as he passed underneath she suddenly let fall upon his head a large plantain-leaf, which flapped in his eyes and arrested his progress; and judging from the rustling noise that some monkey had blinded him, he put an arrow to his bow, and aimed it in the direction of Inna's hiding-place. "Stop! Miensa, stop! It is I! it is Inna!" exclaimed the wily girl, suddenly dropping from the bough. Astonishment and alarm silenced her intended husband for an instant, when he uttered, in an angry tone, "You here, Inna! and alone too! What can have induced you to wander thus far?" "I came out to play, as I often do," was the reply; "and have run away from the boys, who, I dare say, are now looking for me in the bush." "Will you never be tamed, Inna?" said Miensa: "I shall join your father's and brother's authority to mine, to put a stop to these tricks. You must be mad, to expose yourself to the danger of the slave-catchers, who are incessantly prowling about; and I command you never again to venture beyond the walls of the quadrangle without a proper escort." The word *command* did not accord with the free and daring temper of Inna; "This," thought she, "is the good of being betrothed!" and as she silently walked home by the side of Miensa, she resolved in her own mind, not to heed what he had said: however, when Amanqua and Kobara laid their restrictions upon her, she was forced to obey, and till the novelty wore off she strung beads, sewed Kobara's charms\* in silk

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\* Scraps of the Koran, which are esteemed as charms by many of the Pagan nations in Africa.

cases, and danced and sung so close by her mother's side, that all suspicion vanished, and she was no longer watched. Happy for her would it have been had she then subdued her love of wandering; but by degrees she passed beyond the limits of the quadrangle, and that alone too, as she dared not take any of the slaves with her, for fear of bringing punishment upon them if found out. One evening, about sunset, as she strolled along, she heard the birds singing their last song before they settled for the night; and the three which always perch on the same bough, and fly off again as they utter their melody of *Tbo Hoo!* in three descending notes, attracted her attention. "Now," thought she, "if I creep softly I may be able to see these birds;" and she glided gently through the bushes, till she suddenly found herself seized by two men, who fastened a piece of stick across her mouth, to prevent the screams which she loudly uttered, and tied her ankles and wrists together; then slinging her across their shoulders, they bore her swiftly through the forest. The hanging down of her head, the tightness of the ligatures, the speed with which she was carried, the tearing of her flesh by the boughs against which she was rudely brushed, added to fright and horror, soon rendered her insensible, and she did not resume her consciousness, till a violent gushing of blood from her nose relieved her head, and she opened her eyes to see herself surrounded by a hundred other victims, alike bound hand and foot, and crowded together in a wretched shed, in readiness to start the next day for the coast, to be sold to the slave-shippers. A little dirty water was given her to drink; she was washed; her bonds were loosened, and she was then submitted to the inspection of the master of the kaffle. "Why, Zimbo," exclaimed he, "your last is your best prize: we must take care of this girl; for by my father's ghost, (turning her round) she will fetch two hundred dollars. Let her have something to eat directly—What, you won't eat!" he added, as Inna turned away her head, determining to die rather than be carried into slavery: "I think we shall make you," he continued, and applied a seven-thonged whip smartly to her shoulders. She writhed with pain, but persisted in her refusal, when a voice in her own language exclaimed from among the crowd, "If you do not take it willingly, the food will be crammed with violence into your mouth, and you will be tortured till you swallow it." Inna looked round, and almost started with joy at perceiving that she had a companion whom she knew; for in the girl who had spoken she beheld a playmate from her own village, though a burst of tears showed that she commiserated her fate as much as she felt her own. Her comrade told her, while she now quietly took the proffered nourishment, that she herself had been snatched away some days before, as she was carrying a bundle of clothes to the pond to wash, and finished by lamenting the sufferings of her mother when thus deprived of her. These words recalled to Inna all she too had left: Zabirna, Amanqua, Miensa, and above and all, her beloved Kobara, rushed into her memory; and hiding her face in her hands,

and groaning aloud, her anguish was heightened by her present situation being the consequence of her disobedience and imprudence: then suddenly starting up, and standing before her master, with a look of dignity, she told him who she was, and that if he would take her back he should receive a magnificent ransom; or if he would only allow her to communicate with her friends, she would shortly put him in possession of so much gold for her release, that it would be worth his while to stay where he was till the matter could be negotiated. The man answered with a mocking shout, "No, no! I have already had a great deal of gold for taking you away, and I shall make much more than you can give, if you get safe to Acoo; so be quiet and obey, or you will feel this," striking her again with his whip, "and this too;" shewing her a heavy iron chain to fasten round her leg. But we must leave her with the slave-herd or kaffle, stripped of her beautiful cloth and ornaments, and clothed in the coarsest materials, despairingly lying beside the Booroom girl, till all the scouts came in with their prey, and it was deemed safe to advance.

It was morning before Inna was missed, for she had no settled place to sleep in, taking her rest either by her mother's or some favourite companion's side, as suited the fancy of the moment; but when Kobara found that she did not bring his breakfast of *foofoo*\* as usual, he inquired if illness had prevented her appearance. Every room was searched, and great was the consternation at not finding her; no one dared to utter the fact to Kobara, till a woman, with frantic gestures, rushed in from the village, carrying an anklet of coral, recognized as having been worn by Inna the preceding day, and which her son had picked up in the forest. All was confusion, screaming and yelling; Amanqua and Zabirma were stupified; but Kobara and Miensa, seizing their javelins, swiftly proceeded to search through the forest for their lost innocent. Unavailing were their efforts: her own light step had made no impression on the ground; and as the boy who picked up the anklet could not return to the spot, no traces could be perceived.—Of one thing alone they felt secure—that as there were no marks of blood, or of a body having been dragged through the grass, it was not likely that the thief had been a greater brute than man, and they divined the truth.—Inquiries were made, without gaining any tidings even of a kaffle in the neighbourhood, so well did the slave-takers arrange their measures. Several in the village, who were aware of the circumstance, and would willingly have helped to release Inna, dared not interfere, lest they should betray their own dealings with the kidnappers.

"Kobara," said Miensa, "do you think old Amoo has had any thing to do with Inna's disappearance? Perhaps," continued he, "she may now be in his possession." "Very likely," returned Kobara; the idea rousing him from the deep grief in which he had indulged ever since the loss of his sis-

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\* A kind of paste made of millet.



ter. "Come, Miensa, let us consult my father." Amanqua had already suspected that this might be the case, and proposed that Kobara should go, as if on a visit to Amoo, in his way to his uncle's, and taking with him two or three clever and trusty slaves, he should, through their means, while he amused the chief of Moisin, find out if Inna had been seen there. This once ascertained in the affirmative, Miensa, who was to wait at some little distance with a small band of followers, should immediately advance, and, if necessary, regain her by force. These plans were carried into execution; but Amoo, who was expecting some effort on the part of Amanqua, was prepared for all, and no tidings of Inna could be gained at his court. He had indeed been privy to the stealing of Miensa's bride; for, mortified and disappointed at the refusal of his offers, he had secretly vowed revenge.—He dared not attack Amanqua openly, for he was more powerful than himself; and, determined that no one should possess this beautiful girl if he did not, he bribed the slave-takers to seize and carry her off. Her own imprudence speedily presented them with a favourable opportunity; and we must now follow her, leaving her father and mother languishing through their numbered days in lamentations for their lost darling, and Kobara and Miensa overwhelmed with a grief which time alone could alleviate.

At dawn, all was in motion through the kaffle, preparing for departure, but every thing was conducted in silence to avoid discovery; and if some wretched victims sent forth a groan or an exclamation, they were struck with the tremendous whip of the master. Inna herself, not being able to judge of her distance from home, and hoping that some of her friends might be in search of her, uttered a piercing cry as the assistants proceeded to tie her to a girl of more robust form than herself, for which she was instantly felled to the earth. Fortunately for her, the companion to whom she was linked was Beeah, the Booroom girl, who was supposed to be capable of aiding the slighter limbs of Inna, and who, in this instance, as well as others, contributed to her preservation. She was gentle and patient, and wisely counselled her friend to be submissive; for the proud and thoughtless Inna answered each stroke of the whip with a scowl of defiance, and thus brought double punishment on herself. The kaffle had assembled several miles from Melli, in the heart of one of the great forests, where had formerly stood a village, the ruined habitations of which were now so completely surrounded by thick and high underwood and runners from the trees, that it was hidden from all passengers. The only entrance was stopped up after each coming in or going out by branches of trees, which were cut down and so artfully disposed as to look like the brushwood itself.—This being removed, the slaves were driven out, linked two and two, and a thick cord running along the whole file, so as to connect them all in one line. The males were followed by the females, one or two of whom were mothers, torn from their husbands and families, and bearing one of their offspring to share their misery and bondage. This shadow of consolation

however, was denied to one of the sufferers; for when she dropped down from fatigue, the poor infant was rudely snatched from her and hurled to the ground. Happily, life was extinguished by the blow; but the wretched mother, who screamed in agony, with her eyes averted, was goaded on till her whole nature seemed to sink into apathy, and she passed along, alike indifferent to the commiseration of her companions and the lash of her torturer. Much of this insensibility seemed to pervade the greater number, and it forms a part of the negro character under great suffering. Without it many of the captives could not survive to reach their market, nor could they endure the cruelties practised on them when in bondage to their own countrymen.

The victims passed on through the most magnificent vegetation, through fine savannahs, over noble rivers, across well-covered plantations: they traversed populous cities, and wretched villages; they saw strange faces and strange animals; their flesh was mangled by thorns, their feet swollen by fatigue; their unwashed skins were cracked by the sun, and peeled off in large scales; their hair was rusty, their cheeks were hollow, their eyes inflamed, their lips parched, their limbs wasted and cut by their manacles: no matter what were their sufferings, on they went. Food and drink were given in scanty portions, and only at night. A murmur was punished with blows; attempt to escape was prevented by heavy irons; refusal to go on was followed by the pricking of the spear. Some sunk under it, and when, from their appearance, it was deemed impossible to take them further, they were unbound, and the kaffle passed forward, leaving them to perish alone in the wilds, without a drop of water to allay their thirst, or strength to escape the fierce animals who seized them, while living, as their prey. Our heroine, convinced of the necessity of obedience, and young and active, suffered less than could have been expected; but, when she reached the end of her journey, none could have recognized her as the pride of Melli, so little trace was there of her beauty or sprightliness. The kindness of her nature alone seemed to survive the wreck of her attractions, for frequently she and Beeah relieved the mothers of the children which they bore in their arms, to avoid a repetition of the before-mentioned horrors; and seldom did they lie down to rest without some good office exercised upon greater sufferers than themselves. As far as their situation could allow them to feel, the objects of their kindness were grateful, and the whole kaffle loved the two Booroom girls.

One morning the party emerged from a thick forest, and a range of high blue hills suddenly burst on their view. "Look," said the master to Inna; "pass those, and you will see the great water, which will take you to white man's country." Inna turned away her head, and quietly breathed a defiance. "Beeah," she softly whispered to her companion, "I never will go upon that water, I will die first." Beeah shook her head with an incredulous smile, and Inna was silent. They passed through the defiles of these

mountains, traversed sandy plains, which scorched their feet as they walked over them, and ascending an eminence, beheld the sea. A cry of astonishment escaped the lips of all. The port for which they were destined, lay at the foot of the hill, and the town was an assemblage of huts, thatched mud houses for the higher classes, and a few built of white stone, with flat roofs and verandas, for the European merchants; beyond was the sea, and on it a large vessel, and numerous small craft were riding at anchor. A heavy surf beat on the shore, and canoes alone could be employed in transporting the merchandize backward and forward. Inna gazed intently on the scene, and not without a sensation of horror, as she listened to the stories now told by some of the slaves who, in a state of freedom, had previously visited the coast. They were suffered to repose one night after their arrival, but the next morning they were completely unbound and washed; their skins were impregnated with perfumed vegetable butter, or oil; their heads shaved, leaving a tuft of hair for the fixing of ornaments; and good kanky, foofoo, and pure water allowed for their meals; their legs were rubbed, to reduce them to their natural size; and when, after some days, they were thought to be sufficiently recovered from their journey, they were dressed for the market. Inna had her own ornaments and cloth restored to her; some coloured feathers were stuck in her hair; and she was put, with her friend Becah, foremost in a lot selected for youth and beauty, and for which an unusually high price was to be demanded. They were then marched into a large space in the middle of the town, and examined under a shed by those who came to purchase. "Why," said some of the brokers to the European trader, on seeing Inna, "here is one worth them all: she will fetch a good price, supposing she should live through the voyage, and would sell well to wait on a master or a mistress." All were anxious to purchase her, and her master, raising her price accordingly, made so much money, that he even spoke kindly to Inna, as she parted from him to go to her new possessor, and offered to inform her friends of her destiny, provided he could do so without endangering himself; but Inna scorned to reply, her heart swelling with indignation and agony, yet throbbing with the purposes which then occupied her thoughts. Becah was purchased by the same trader, and both were led to the house he occupied, as it was intended that they should be treated in a superior manner. Inna spoke more than one language, and from her father's slaves, had acquired one or two common on the coast; she could therefore comprehend the conversation between the two men, who were placed as guards at the door of the room where she and Becah were locked in. "When do you think the slaves will be shipped?" said one. "Not for these three days," returned the other; "for it takes some time to pack them." "I cannot understand," rejoined the first speaker, "how the ship can hold so many; have you been on board to see?" "Yes," was the reply; "and a curious sight it is, and I could not help thinking I should be very sorry to make one among them: the floor is

full, and so there are some bits of wood, which stick out from the sides of the hold like straight branches of trees, and all the fresh comers will be made to sit on these, like a parcel of monkeys or birds, and the ship will be quite lined with them."—"Do you hear that, Beeah?" said Inna; "will you submit to that?" for she too understood what had been said. "How can we escape it?" she returned. "Why, by running away," was the answer. "But how?" "Look at the room in which we are; it is only made of bamboo-stakes, covered with palm-leaves. I picked up a knife yesterday, which I have secreted in my cloth; with that I can cut a hole in the stakes, and by pulling down enough of the palm-leaves to admit of our creeping through, we may be beyond pursuit before morning. Those who watch us, sleep at the door, and the nights are so dark, that nothing is stirring in the village, and we may be far away before they begin to seek us." Beeah hesitated, but, as Inna did not purpose making the attempt before the next night, when she thought all would be in repose, before the labours of shipping were begun, she made use of all her eloquence to persuade Beeah to accompany her, and the timid girl at length consented.

The captives appeared so content, and were so little suspected, from their age and sex, of any intention of making their escape, that their limbs were not bound at night, nor was it thought necessary to place at their door more than a boy, who soon fell fast asleep. When all was hushed, and the whole village silent, Inna began her work, and without much difficulty, severed the stakes, making thereby a hole big enough to admit her body, and then proceeded to drag down or separate the leaves. "Inna," said Beeah, trembling in every limb, "I hear some one coming." It was their master. In an instant, the two girls appeared to be in a profound sleep, wrapped up in their cloths; and the man retired, fastening the door after him. On passing to his bed-room by the outside of the house, he had heard the rustling of the leaves as Inna pulled them; but when he entered, and saw the slaves in a tranquil slumber, he thought that a rat had occasioned the noise, and he laid himself upon his couch in perfect security.

When all was again quiet, Beeah exclaimed, "Inna, I beseech you not to go: if retaken, they will cut off your head, or beat you to death." "You fool," returned Inna, "do you think they can come again directly to look at us?—this is just the moment; but if you are afraid, you had better stay behind, for you will only incumber me. But think of your mother." "Ah! I will come," said Beeah. Inna then made a packet of the supper which had been left for them, and snatching up her feathers and ornaments, which she thought might hereafter purchase food, she proceeded to the aperture, and when half through, felt herself pulled back; but it was only Beeah, who now declared she would rather submit to her fate, than be caught in the attempt to escape. "Well, then, stay for a coward," replied Inna; "but may the great fetish keep you, and guard you across the big water! Do not tell any thing about me, but say you were asleep when I ran away,



if they question you in the morning." As she finished these words she disappeared through the opening, and cautiously and softly treading the sandy path, she, as she fancied, took the way to the forest. She wandered on for a considerable distance, till it became so dark, that she was totally unable to see where she stepped. The low hollow murmurings of the ocean gradually stole upon her ear, accompanied by a shrill whistling sound: she became alarmed, and stopped. The blast increased, and the waves roared; she again went forward, unconsciously approaching the shore, and a sudden flash of lightning showed her that she was close to the element she most feared. Appalled, she remained motionless, when the sound of voices and footsteps told the approach of her supposed pursuers: breathless, she sunk upon one knee, her head thrown back with intense listening, her hands clasped, and raised for aid to the great being, of whom, alas, she had but an imperfect notion. The sea, the tempest, every horror vanished before the idea of falling again into the hands of those from whom she had escaped; but the dreaded sounds subsided, and, drenched by the rain, and stiff with terror, Inna rose, and with difficulty skirted along the beach, till, by the lightning gleams, she discovered some rocks at a distance, and it occurred to her, that in some cavity there, she might lie in security till the great ship was gone away, and she was no longer sought after. Thither she accordingly bent her steps, found the shelter she required, and hid herself in a secure retreat, still grasping the little packet which was to afford her sustenance.

When the door of the hut was opened in the morning, Beeah feigned sleep, and missing Inna, the boy who had entered, flew to call his master. Questions were asked, the door examined; Beeah pretended to stare with astonishment at the one, and the other afforded no evidence of Inna's escape. As they proceeded, however, to examine the apartment, they saw the aperture, and her flight was explained. Beeah was threatened, but as she persisted in her ignorance, her hands and feet were merely tied together, to prevent her from following her friend's example, and the trader who had sold them was summoned. He was as much astonished as the rest; scouts were sent out in all directions from the village to the various parts of the forest; the vessel was delayed a whole day, and yet no news of Inna. The insufficiency of her guard, the final visit of her master, causing additional security, both favoured Inna's flight; the darkness of the night and the tempest, had kept many within their huts, who would otherwise have been straggling about; the torrents of rain had washed her footmarks from the sand, and, not supposing that she would venture to approach the sea, of which she had so much dread, no one thought of seeking her in that track. The mistaking her path was thus a strong circumstance in her favour, and securely she lay in her wave-washed cave for two days, when she saw the moving house unfurl her wings, as she supposed, and majestically glide across the broad Atlantic, bearing with her, hundreds of heart-broken crea-

tures, crammed together till disease thinned their numbers; and the wretched survivors reached their market in too enfeebled and emaciated a condition, to be sensible to their miserable destiny. Much squabbling had taken place between the master of the vessel, or in other words, the European slave-trader, and the first possessor of Inna, as the latter refused to refund the money paid for her, she having escaped after she had been taken out of his hands; but another valuable slave at length settled the difference: the European departed, the African staid to rest and carouse with his friends, and Inna was left to proceed unmolested.

She continued her way along the shore, only making occasional incursions into the forest to procure fruit and water, and frequently suffering dreadfully from hunger and thirst. In one or two instances she met with wandering parties of the natives, but hid herself from them among the trees; and once or twice, a few stragglers appearing on the beach, she laid herself flat on the ground behind a sand-heap, and thus escaped unnoticed. She slept chiefly by day, but the damp breezes from the sea, to which she was unaccustomed, united to fatigue and privation, brought on fever and ague, and frequently she sat herself down to die: but when the fit left her, though weak, she again crawled forth, till by degrees she gained the mouth of a considerable river. Here she paused, unknowing what to do: to cross it was impossible; she could with difficulty see the opposite bank, and the water came from the right, far, far as she could see. She had no alternative, therefore, but to turn also to the right, and continue along the bank. This soon involved her in forest, and frequently she lost sight of the flood which guided her steps, and incurred fresh dangers from the number of wild beasts which prowled backward and forward in the vicinity of the river, as they were alternately impelled to seek the cool breezes by day, and their prey by night. She adopted the usual method of getting up into the trees, and after many days passed in difficulties and escapes, she reached the precincts of a village, where she remained concealed till night-time; she then sought some of the open plantations, where she secured a supply of ears of maize and water-melons, with which she proceeded, till, within a quarter of a league of the village, she again reached the flood. Poor Inna, who thought, because Melli was surrounded by forest, her way home must lie through the same sort of scenery, almost despaired; but observing, at the same time, that the river went through these interminable shades, she determined to get into a canoe which was drawn up close to the bank. She dared not seek assistance from her fellow-beings, for fear of being again taken and sold as a slave; and the stillness of the water no longer presenting the angry and fearful features of the ocean, but resembling her Booroom streams, tempted her to try its surface. The chief difficulty was how to guide her canoe; but of what is not human nature capable, when hoping to reach all that is dear? Upon a small river, near Melli, Inna and Kobara had frequently been in a canoe, which had been guided by one of

their father's slaves, who came from the coast. She therefore took hold of a paddle, and as well as she could, from recollection, tried to make use of it. She launched her little bark, but kept close by the side of the land; and getting accustomed to the effort, the next morning was far from the village. Fortunately for her, she had not courage to push out into the middle of the river, where the current would have borne her back; but that on the side rapidly setting towards the source, she had but little occasion to use her paddle, and the comparative rest recruited her frame, almost worn out by her long sufferings. She feared to stay on the water during the day, from the risk of meeting other travellers; therefore, drawing the canoe to the shore, and hiding that and herself in the thick foliage of the banks; she did not proceed till the evening, when she resumed her new mode of conveyance.

As she continued her way after sunset, she was startled by the appearance of one of the monsters of the flood, which seemed to be pursuing her, and slowly raised its head close to the side of the canoe; its enormous round eyes seemed to roll with satisfaction at the prey, which its huge jaws appeared about to swallow; its misshapen and broad head seemed to belong to a still more unwieldy form, which, when she suddenly started up in the canoe with terror, plunged down to the bottom, but rose again ahead of her, as if to await its victim. Inna had just strength enough left to turn her canoe towards the shore and paddle thither, when she fled to a little distance, and secured herself among the branches of a tree: from this retreat, however, she was soon pelted by the monkeys, who broke off short pieces of wood and threw at her, chattering and squeaking with indignation at her invasion of their dominions. She knew them too well to attempt to dispute their authority, and the unhappy girl again sought her canoe, when she saw a huge scaly form lying beside it, apparently asleep; presently, however, it crept into the long grass, and as it hid itself, uttered a cry like that of a child. "It is very like a lizard," thought Inna; "it cannot do me any harm;" but on advancing, she saw its long jaws filled with sharp teeth, extended to deprive her, at least, of a limb, and she as suddenly retreated, when the animal took a leap into the water and disappeared. Night at last came on: even the hippopotami and crocodiles were at rest, and the poor persecuted Inna again took her way along the river, where the current became less rapid; the banks were closed in with large high trees, and the jungle assumed the appearance of long slender branches. Sleep overcame the weary wanderer, and in the morning she found her canoe resting against a fallen tree in a creek of the river, up which she had been unconsciously proceeding. Neither crocodiles nor other monsters here assailed her, and as she ate the remainder of her provisions, she felt herself invigorated sufficiently to look around.

Nothing could exceed the lovely tranquillity of the scene. The narrow-leaved mangrove grew far in the water, and the younger shoots, with their

dark shining foliage, started from the bed of the creek like beautiful myrtles. From the higher stems, hung long scarlet berries, from which dropped the embryo of a new tree, shooting forth its seminal leaves before it left its parent trunk, to fix its independent growth. The white and withered branches which hung below, were covered with small oysters of the richest flavour, the broken shells of which, glittering in the light, repeatedly gave a pearly lustre to the twig which supported them: as far as the eye could reach, nothing was to be seen but forest, which, at a distance, between the trees, looked like a subterraneous cavern supported by columns, it was so dark and still. The redwood and ebony towered above the rest, some way from the banks; and here and there a fairy wreath of parasitical plants waved gaily in the gentle breeze of approaching morning, and added to the lightness and delicacy of the sharp forms of the mimosas, which bent beneath their clusters of scarlet or yellow flowers, and perfumed the atmosphere. The stream itself was clear, and fishes of the most brilliant colours were seen sporting below. But the sun rose, and awoke every thing to life and motion; myriads of insects stretched out their little wings, and displayed their jewelled sides; the monkeys raised their heads from under their arms, shook themselves, and chased each other from branch to branch; the white pelicans solemnly stalked down to the water's edge to steal their morning repast; the gray cranes, with their yellow legs, hovered over the spot with the same intention; the parrots, fluttering their variegated plumage, and fixing themselves on the loftiest summits, screamed with delight. All nature appeared to evince by its joy, the goodness of God, and even the most insignificant of his creatures, seemed to thank him for adding another day to their existence. The way-worn and desolate Inna was not insensible to the charms of this earthly paradise; she thought how much better it was than being a slave in white man's country, although neither Kobará nor Zabirma was present. She became desirous of landing, and disengaging her canoe from the tree, proceeded up the creek. She had not gone far, when she heard voices, speaking in an unknown tongue, gradually advancing; and at the next winding of the creek, she saw a boat making fast towards her, pulled by black men, but containing Europeans. She sickened at the sight, turned the head of her canoe, and tried to escape; but, unused to the complicated navigation of the mangroves, she became entangled among them, and, as she still tried to urge on her canoe, it upset, and she was plunged beneath the water.

On recovering her senses, Inna found herself in the boat, and her canoe fastened to the stern. She was assailed on all sides by questions, none of which could she answer, for she was as much a stranger to the language of these negroes, as to that of the white men. They tried to make her understand by signs, what they wished to know, but the affrighted Inna was too unhappy to attempt to comprehend them. The white men asked the rowers if she belonged to the village up the creek, but they disclaimed all



knowledge of her, and her countenance was totally different from the national features of the neighbouring countries. They roughly shook her, to rouse her and make her speak; then mentioning the names of several places, implied their desire of knowing whence she came: but all these names were strange to her, and she shook her head. Giving up the endeavour, they briskly resumed their way to the ship, which lay up the river, a little beyond the creek, and took Inna with them. For the first time the poor girl now gave herself up to despair; her sufferings had subdued her spirit, and, hopeless, she now calmly resigned herself to her fate. One of the white men seemed to be superior to the rest, and his face expressed benevolence. On him Inna repeatedly fixed her eyes, and felt a slight degree of pleasure, when, on his arrival at the vessel, he desired she should accompany him. He led her gently to a raised part of the deck, where sat an English female, who welcomed the return of the party, and evidently inquired who Inna might be. The story told, she suggested that some of the people on board might be able to speak the language of the fugitive; and summoning her head servant, she gave him orders to make the trial. He was from Houssa, and for a moment a gleam of animation illumined Inna's sunken cheeks; for the frequent communication between that country and Melli, rendered the tongue of each, familiar to the other. To his questions of how she got there, and who she was, she returned a narrative of all that had befallen her, and finished by throwing herself on her knees, and imploring that she might not be reduced to slavery, or taken to white man's country. As she spoke, the interpreter had evidently shown signs of considerable feeling, and his eyes were even filled with tears as he repeated Inna's story to his mistress; and when he concluded with her request, the lady desired him to say, that English people never made slaves, and that she herself would take care of Inna, and, if possible, help her back to her own country. On hearing this, Inna started from her knees, and, taking the lady's hand, burst into tears, the first she had shed since her departure from Booroom. From that moment a new existence seemed to dawn upon her: she was fed, and laid upon a mattress to repose herself; she soon sunk into a profound slumber, which lasted several hours, and when she at length awoke, she saw the smiling face of the white woman hanging over her. Astonished, she arose; she believed herself enchanted; but the Houssa-man reassuring her, and refreshed and invigorated by her long rest, she eagerly gazed on the novel scene around her. She was environed by unknown forms and objects, and her eyes were never satiated with looking at them: incessantly she followed the Houssa-man, to ask the use of every thing she beheld, and afforded infinite amusement to his master and mistress. Glass, and many other novelties, she supposed were to eat; but the dress of the white woman seemed to create more astonishment than any thing else: the cap on her head she thought grew there, and when the lady pulled it off to dress her hair, Inna uttered a cry of surprise. Gloves she thought to be

double skins, drawn on and off at pleasure, and expected every part of white people's skins to possess this happy contrivance. Divested of all fear, impressed with the animating hope of again reaching Booroom, she rapidly acquired the English language; she was told the name of every thing, made to pronounce it slowly and accurately, and before the expiration of a fortnight, could utter several English phrases with a perfect comprehension of their meaning. We shall therefore cease to speak of her interpreter, as she so soon became independent of his assistance.

The lady and gentleman into whose hands Inna had fallen, were residents at one of the English settlements, and the health of the former requiring a sea voyage, they had made an excursion on board a trading vessel, while she took in her cargo, and were then to return to Igwa. They were delighted at meeting with our heroine, and determined to keep and instruct her, in the hope of making her a valuable attendant. They were enemies to all harshness, and the life of Inna would have been happy could she have forgotten her country, and still dearer relatives. The anchor was weighed, and with the movement of the vessel, returned a portion of Inna's alarm and horror: she knew she was not going to the land of white people, but still an indescribable terror assailed her. Sickness, however, soon overcame every other feeling, and she remained nearly insensible for several days. On reviving a little, she crawled on deck, and shuddered at beholding herself surrounded by water, without a glimpse of land; no persuasion could induce her to look over the side, and when she arrived at Igwa, she rejoiced almost to happiness, at being lifted out of the ship into a canoe. This joy was increased, when a black man, wading through the surf, seated her on his shoulder, and carried her to the beach, after her mistress had been conveyed in the same manner. All the girls of Igwa ran along the sand to look at the white woman, and when they beheld her accompanied by a stranger, they set up a shout, and surrounded her with eager curiosity. Inna was soon established within the walls of a large fortress, and lodged in the rooms appropriated to her mistress and her husband in the castle. Once every day she was permitted to go out and bathe, but the rest of her time was devoted to her mistress, learning to prepare food, to work at her needle, and a number of useful offices, which she performed with great dexterity and alacrity. She soon felt an attachment to the white woman, sufficiently strong to prevent her from running away, but she never lost an opportunity of reminding her of her promise, to aid her in returning to Melli. The beauty of Inna's form and expression of countenance now returned; her limbs again became polished and round, her movements graceful and elastic, her eyes sparkling, and her whole face lighted up with that mirthful smile which gladdened those with whom she associated. She went to purchase the provisions of the family in the market, where her gentle manners and personal beauty, rendered her a welcome customer; and no one could make a better bargain than Inna. The result of this ex-

posure to public eyes, was many a loving whisper from the youths of Igwa, but she appeared perfectly indifferent to their advances. She met one or two men who had known her at Melli, having been captured and brought down to the coast before her own seizure; they bore witness to the wealth and consequence of her father and brother, and she was then accosted by the first men in Igwa. They even applied to her mistress, who referred them to Inna herself; and her constant reply was, that she was consawed, and they knew the penalty to be paid on taking another man's wife.\* The reason of her refusal being thus published, she was freed from further persecutions, except the sly glances and squeezes of the fingers offered by the more incautious youths.

We have again to speak of Inna in the quality of a nurse; for, on looking at her mistress one day, she perceived a livid blue tint over her whole face. Alarmed, she begged permission to seek medical aid, and carefully listening to the instructions of the doctor, prepared her lady's bed. In that bed the patient remained six weeks: she was frequently delirious, and became so enfeebled that she could not raise her hand to her mouth. On Inna rested the whole responsibility; for her master was absent, and she was found worthy of the trust: she never erred in administering the prescribed remedies; her slumbers, taken on a mat by the side of the bed, ceased at the slightest movement of the sufferer. The keys of the gold and the stores were committed to her care, and when she gave back the charge, nothing was wanting. At length, her beloved lady gave signs of convalescence, and eagerly did Inna watch the increase of those symptoms. She constantly lifted her from her bed to the chair; invented delicacies to tempt her appetite; and was almost wild with joy when she saw her go out, for the first time, in a little carriage drawn by black men. After the comparative recovery of her lady, Inna said to her, "Missy, you no cry when you sick; black woman cry—make noise—say, oh—Why for you no cry?" Because, Inna," answered her mistress, "I think the great and good God will take care of me, and I hope he will let me live to see my husband again." "Ah, look, lady! v want to see your husband—you no think I want to see my brother, m. father, my mother;—can great God take me back to Booroom?" "Certainly, Inna; he can do what he pleases." "O then, Missy, teach me to pray to God, that I may ask him." This was an opportunity long wished for by the English lady, and she did not fail to embrace it. There must be some powerful motive to induce an unlettered being to admit truths which are not evident to the senses; and before a savage can be truly converted, we must make him sensible of the advantage of embracing a new faith. Inna's rude creed did indeed tell her, that there was a great and superior spirit presiding over the whole creation; but the minor spirits, or fetishes, were so interwoven with every circumstance of common life,

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\* A fine according to the wealth of the offender.

that this great power was almost lost in the frequent appeals to the less. Many were the questions she asked, and difficult was it to answer them; but by degrees the truth broke upon her, and she received it with enthusiasm. The first error which underwent a change, was the belief that poor people were excluded from heaven, and stood no chance of entering it, unless it was in the suite of a great man, who took them in to wait upon him. The virtues of patience and forbearance had already been taught to this poor girl by her captivity and subsequent wanderings; the habit of obeying her mistress had taught her meekness; and the comparison she made between the capabilities of blacks and whites, had taught her humility. Revenge is a leading passion among all barbarians; can it be wondered at, then, that Inna had constantly prayed to the fetish to punish the master of the slave kaffle, the man who had purchased her from him, &c. &c., and could with difficulty be persuaded that she ought to implore the Almighty to bless and forgive these her persecutors? She long remained obstinate on this point; but one day, instead of getting her mistress's bed ready, she staid to talk to her Booroom friends till long after the usual hour. Suddenly recollecting her neglect, she flew back to her mistress, yet weak with illness, and suffering from fatigue and thirst; for purposely she had not allowed any one to perform Inna's duties for her. Upon the latter inquiring if the other servants had been employed, the lady answered, "No; I look to you to do these things: the others have performed their tasks, and gone out to play: I had no right, because you staid away, to make them work in your place." The conscience-stricken Inna rapidly executed what was required, and in trembling silence, assisted her mistress to bed, and then, throwing herself on her knees by her side, implored forgiveness. "How can you, Inna," returned the lady, "expect me to forgive you, when you do not forgive those who have done wrong to you?" The truth flashed upon the mind of the defaulter, and she retired to her mat to weep, till fatigue closed her eyes. Long before her mistress was stirring, did she eagerly place herself close to her, and await the opening of her eyelids. The moment she awoke, Inna exclaimed, "Missy, I know all! if I no forgive wicked man, God no forgive me."

But the task of instructing Inna was soon terminated; for one day, passing the great hall of the castle, where audience was given by the governor to those who craved it, and where all public business was transacted, Inna heard the well known sounds of her native language. Breathless, she listened, and a voice fell upon her ear which raised her emotion to agony. The next moment she sprang forward, dashed through the crowd that filled the hall, and sunk at the feet of Kobara. A young man darted from the opposite side, and helped Kobara to carry the senseless form to the air. It was Miensa. All their followers gathered round them, and shouted at beholding the lost Inna; while the governor remained an astonished spectator of the unusual scene. Inna recovered to a consciousness of her happiness;



and after returning the caresses of her brother and affianced husband, animated by the new feelings which had been awakened in her bosom, she flung herself on her knees, and thanked God for having at length heard her prayers; then, rising, she with earnest gestures told her friends, that good white people had taken care of her, and taught her to call on God. Their question of how she got thither, induced the governor to step forward and relate the manner in which she had been found; and Inna filled up the narrative with the leading circumstances of her escape, reserving the details for another opportunity. Suddenly recollecting her mistress, she broke from Miensa, and flew to solicit permission to introduce her relatives to her. "Lady, lady!" she exclaimed, "Kobara found! Kobara come!—I go back to Booroom—your Inna happy—she thank God for all!" She then rapidly described the meeting, and having obtained the permission she sought, she triumphantly led back her brother and her husband to her benefactress. She was now interpreter in her turn; and the Melli party earnestly thanked the lady for her goodness to their poor wanderer, and requested permission to take her back to Booroom. No denial could be given; but the English-woman felt that the loss would not be easily repaired. No more work for Inna! she returned to the town with her companions, and listened to the causes of their arrival. They had taken advantage of the new communication with Ashantee, and prompted, partly by curiosity to see white men, and partly by a hope of opening a trade, they had joined a deputation from the king of Ashantee, little supposing that the most important result of their expedition would be the restoration of their lost treasure. Inna gave them a minute description of her adventures; and when she told her reasons for supposing that Amoo had been the instigator of her capture, the young men both started up, and were about to swear revenge—not upon him, because he was dead—but upon his surviving family; but Inna stopped them, exclaiming, "White woman had taught her to know God, and she would by-and-by teach them; and they must stop a little before they vowed revenge." The time for executing her evening duties now returned, and she left Kobara and Miensa, promising to return next day and settle their future proceedings. She entered her mistress's door with the step of gladness, and was accosted by the sentence—"You come back, Inna! I thought you were too happy to recollect me." "You think we wicked girl, then, Missy?" "No, Inna; it was natural you should." "Ah! black man got better heart than that; Inna no forget you—can't leave you till she teach some more girl to do for you as she does." She then quietly performed her usual offices, and settled herself for the night, not to sleep, for she was too happy, but to form schemes of future enjoyment, and think of her parents, of whose welfare Kobara had assured her on her recovery from fainting. The next day she again sought her brother, and discussed their affairs. Miensa now claimed her, and was impatient of delay; but both she and Kobara insisted that the marriage ought not to take place until she returned

to her father and mother. The Englishwoman heard of the dispute, and settled it by saying, that she considered Inna as her child, and she wished her to be married before she left Igwa. The gratitude which Kobara felt towards her, made him readily acquiesce in her wishes; and that day week, Inna was led home to the happy Miensa, by the principal women of the country, the priest blessing her as she entered the door. A marriage-feast was given by her late master and mistress, even to the followers of the brother and bridegroom, and a portion bestowed upon the bride, of gold, cloths, and every article necessary to keep up her knowledge of the useful arts which she had acquired. Preparations were made for departure; and Inna employed the interval in qualifying another girl to take her place by her mistress. The moment of separation arrived, and both mistress and servant were agitated. Inna's grief amounted to agony; but her mistress, raising her from her knees, besought her never to forget the most important of the precepts she had instilled, and to do her utmost to save her fellow-creatures, and teach them all she knew. Inna promised. Kobara and Miensa uttered many expressions of thanks, and then carried her away, commencing their journey on the spot. They purposely avoided the capital of Ashantee; for Inna was too beautiful not to attract notice, and their small party was not deemed sufficient protection to repel any endeavours that might be made to carry her off. After two months' travelling, the party reached Melli, and Inna sprung to the arms of her father. But alloy must creep into all human enjoyment; and when Inna clasped her mother, she pressed a lifeless being to her heart. Poor Zabirma, weakened by her previous affliction, expired with joy at the sight of her lost child. No marriage-feast followed their arrival; but when Inna had a little recovered from the shock, she made her recent wedding an excuse for preventing the sacrifice of more lives. Several girls had already been immolated to the manes of her mother; these were deemed sufficient for the moment; but on the anniversary, they promised to be doubly profuse of human blood. By that time, however, Inna had worked a little reformation in her husband and brother; through their influence, the number of human victims was lessened, and the first step taken towards a total cessation of these dreadful sacrifices. Inna became a mother, and fervently and ably did she exert herself to rear her children in her own belief. In this she succeeded. The family was powerful and flourished, therefore neither priests nor neighbours dared to interfere; and no human beings were murdered at the death of Inna and her descendants.

We must not close this little narration without mentioning that Kobara and Miensa demanded permission of the king of Ashantee for presents to pass through his country, from them to the white woman, as a small tribute of gratitude. Orders were issued to the caboceers of the different towns, to allow Kobara's followers to travel unmolested; and they safely deposited swords with gold handles, a set of gold ornaments of exquisite workman-

ship, a large piece of rock gold, cloths of the finest texture interwoven with silk, valuable monkey, panther, and boa skins, ivory, samples of their pottery, of working in leather, of their dyes, their carving, feathers, perfumed vegetable butter; in short, specimens of every art practised in Booroom; and every natural production found there, and in the neighbourhood.



### **Captain Thompson's Letter.**

We have recently received from the Hon. Richard Rush, the following letters, accompanied by a number of the Wesleyan Methodist Magazine, containing a very valuable article on the study of the Arabic language, which we presume to be from the pen of Capt. Thompson, the whole of which we propose hereafter to insert in our Journal. These papers escaped the recollection of Mr. Rush on his return to the United States in 1824, and it was only a few weeks ago that they were discovered. Capt. Thompson, it appears, was Governor of Sierra Leone, nearly twenty years ago, and must therefore be regarded as capable of forming an enlightened opinion on the subject of African colonization. There is great weight in his remarks concerning the peculiar advantages enjoyed by Americans, for penetrating into Africa, and "pouring back a coloured population to civilize the land of their origin;" and let it be remembered, that these remarks are from the pen of an English gentleman, better acquainted, doubtless, than almost any other, with the subject upon which he writes.

MY DEAR SIR:

I do not at all scruple to send you the accompanying letter and books from Capt. Thompson, whom you will have found, I am sure, an interesting and strong-minded man; and who is disposed, on all occasions, to throw his knowledge over the waters, in the hope that it will turn to good.

I am truly, my Dear Sir, your obedient Servant,

JOHN BOWRING.

HON. RICHARD RUSH.

ROMFORD, 14th MARCH, 1824.

MY DEAR SIR:—If you should have an opportunity, and not think the matter impertinent, I should be gratified by your

transmitting the accompanying number to his excellency Mr. Rush, as containing at p. 106, which I have marked, some observations connected with Africa, which would possibly be interesting to some of Mr. Rush's friends of the American Colonization Society.

The Methodists have brought forward an Arabic student, on the strength of this article, who appears to promise well. I should be glad to have an opportunity of saying, that if any American student, either from civil or religious motives, should be desirous of assistance in Arabic, and think I can afford him any, I shall be happy if he will, without ceremony, put himself in communication with me, which he may always effect through you; and he shall have every information which I can give.

You must not accuse me of being anti-national, when I say, that I believe the Americans have facilities for penetrating into Africa, which the English have not. You well know that all the English minor colonial governments are arbitrary; and under arbitrary governments there is never that security for individual interests, which can alone enable men to vanquish the difficulties of a new country. If we should ever see something like a twenty-seventh state taking root in Africa, there would be hope. But it would be truly a remarkable phenomenon, if a negro population, after their ancestors had been carried by the crimes of others to America, should be poured back again to civilize the land of their origin.

In what is termed the war of mountains, the principle is, that wherever there is a river, there is a road; and consequently, whoever holds the elevated region from which the rivers diverge, has the key of the surrounding countries. This has been particularly exemplified in European wars, in the case of Switzerland. An appearance of somewhat the same nature is presented in Africa. In an arid country, still more than in a mountainous, communications and cultivation must follow the course of rivers. Four great rivers, the Senegal, the Gambia, the Rio Grande, and the Niger, all rise within a comparatively small distance of each other. Whoever, therefore, occupies that country, will have all the chances of possessing Africa, either in a physical or moral sense. It would be an admirable sight, to see a concourse of American black citizens, somewhere about Park's



Kaniaba; and the thing, with time and patience, is not so impracticable as it looks. And if it was effected, I suspect it would not be many years, before the Pasha of Egypt would be astonished by the stars and stripes in the upper waters of the Nile; for every thing seems to point to the Niger's being the Bahr Al Asrah, or western branch of that river.

I should certainly be happy to have an opportunity of throwing any information I may possess, into the stock of the American Society. It is fourteen years since I was governor of Sierra Leone; half of which, I have been in India and Arabia, and always with thoughts on Africa. One faculty I have obtained in the course of my occupations; which is that of corresponding in Arabic. I apprehend that Arabic is understood in the interior of Africa, to an extent which has not been suspected, and that it may be made a powerful engine of communication. Any thing I know in that way, is very much at the service of the American Society.

I ought perhaps to say, that I am not a Methodist, but have an hereditary attachment to the Methodists. Perhaps this may prevent some of the society of Friends, who in all probability, are strong in the Colonization Society, from being alarmed at my profession. I am, my dear Sir, yours very truly and sincerely.

T. P. THOMPSON, *Capt. 17th Lancers.*

J. BOWRING, Esq.

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### Fourth of July.

[COMMUNICATED.]

We trust that all hearts will respond to the following eloquent appeal, and that every church and congregation in our land, will make an offering on some Sabbath near the approaching joyous anniversary, to the cause of Africa.

The anniversary of our independence, with its sacred associations, is again returning upon us. This grateful day ought not to be perverted to purposes of mere festivity and unreflecting mirth. Its intentions are not simply that we should assemble to discharge a few national salutes, and drink a few patriotic toasts.

Its purpose is of a more dignified and sacred order,—it is to refreshen our memories with the virtues and sacrifices of our forefathers; to catch the pure spirit of patriotism that animated their breasts; to incite each other to an emulation of their devoted example; to strengthen the ties of our social and civil compact; to pledge ourselves anew to the great cause of freedom and humanity; to bless our Almighty Benefactor for the enjoyments of the past, and to invoke his gracious benedictions upon the future.

The benevolent feelings which naturally accompany recollections, resolves, and aspirations like these, may well express themselves in a liberal offering to some commanding object, connected with the prosperity of our country, and the general happiness of mankind. Such an offering would doubly consecrate the occasion, perpetuate the expansive spirit of our ancestors, and by blending the grateful feelings which are awakened through every section of our country, bind us together as the heart of one man. This object should be so purely national, as to raise it above sectional prejudice, and so humane, as to appeal to our deepest sympathies. It should be one from which no denomination of christians can dissent, no school of politicians withhold their approbation. It should be one to which every individual is led by the convictions of an enlightened mind, by the impulses of a patriotic devotion, and by the unhesitating tendencies of a benevolent nature.

We have been ranging over the humane enterprises of the day, and no one, in our humble opinion, can be found more national in its character, or possessed of stronger claims to effective patronage, than that which has given birth to the American Colonization Society. The object of this association has no local references that are not merged in the happiness of the whole. The evils which they propose to remedy, affect us as a nation; and the salutary result which must flow from their success, will be felt through every section of the union. Who would not rejoice to see our country liberated from her black population? Who would not participate in any efforts to restore those children of misfortune to their native shores, and kindle the lights of science and civilization through Africa? Who that has reflection, does not tremble for the political and moral well-being of a country, that has within its bosom, a growing population, bound to its in-

stitutions by no common sympathies, and ready to fall in with any faction that may threaten its liberties?

For the existence and degradation of our coloured population within our borders, no particular section of our country is solely responsible. Even slavery must be viewed as a great national calamity; a public evil entailed upon us by untoward circumstances, and perpetuated for the want of appropriate remedies. While hundreds, perhaps we might say thousands, of the free coloured people, are seeking a passage to Liberia; hundreds who hold slaves, would willingly set them at liberty, were the means of their removal provided. And till those means *are* provided, the liberation of the slave would neither be a blessing to himself, nor the public. His liberty, under any circumstances, may be a debt due in the abstract to the claims of human nature; but when applied to him individually, it would be a calamity. We cannot conceive of a more deplorable state of society, than what our slave-holding states would present, with their black population afloat, without a home, without the means of subsistence, and without those self-relying habits, which might lead them to obtain an independent livelihood. It is not therefore incumbent upon those who hold slaves, to set them at liberty, till some means are provided for their removal, or at least for their subsistence. They owe it neither to themselves, to their country, nor the unfortunate beings around them. No where is slavery more loudly deprecated than in several of those states where it exists, and no where are more ardent prayers put up for some gracious expedient, by which the evil with its countless sorrows may be removed.

No scheme has yet been devised so rational and salutary in its provisions, as that embraced by the Colonization Society. Not only are the beings thus transported, taken from our own shores, and placed on the most salubrious part of their legitimate soil, but their removal is the first series in a train of events, that may spread civilization and christianity, with their attendant blessings, through Africa. The civil and moral sufferings of that country, have already been mitigated through the benign influence of the Colony at Liberia. The day is not far distant, we trust, when the growing influence of this colony, connected with the salutary effects of an extensive internal commerce, and

a free intercourse with foreign nations, may raise Africa to the enjoyments of religious and political freedom.

In making this appeal to the public, funds are not asked to be spent in purchasing the freedom of slaves; more than 250 thousand are already free, and other thousands will have their freedom gratuitously, as soon as the means of their transportation are provided. It is not unreasonable to suppose that the period may arrive, when our country will be relieved of a portion, even of this expense. There are mines of wealth in Africa, which may one day be embarked in conveying these lost children to her bosom. No mind can follow up the happy consequences which may flow, even from the transportation of those who are now claiming it with tears. Shall their call be unheard? shall we lock up our coffers in cold insensibility? shall we drink our festive toast to liberty and the common rights of man, while thousands are sighing for that liberty which a small charity might bequeath them? In vain do we boast of our free institutions, so long as we are unwilling to raise a hand for an extension of these blessings. Our professions are a hollow pretence, or a cold system of selfishness, unworthy of the age in which we live.

We call, therefore, upon our countrymen, as they shall assemble to celebrate our national independence, to remember the miseries of oppressed Africa. Let the cries of this distressed nation come up into your ears, and sink with vital efficacy upon your hearts. We call upon those who minister from the sacred desk, to present the claims of these children of misfortune, and to draw forth that relief from their congregations, which they are bound to grant by every obligation, moral and divine. Let the minister that has made this appeal in years that are passed, repeat the call with deeper emphasis. Let those who have been silent, now come forward with the earnestness and energy of fresh sentiments, and accumulated responsibilities. Let the Sabbath, preceding the celebration of our national independence, witness in every assembly, a liberal offering to this great cause of religion and humanity. This benevolent custom has already obtained in some sections of our country. Let it become universal. Let it prevail in every town and village through our land. It would in a measure remove the charge of selfishness that lies



against us as a nation. It would liquidate a portion of that debt which was contracted in guilt, and which insensibility to justice has delayed to cancel. Let the righteous effort be made. Let the press speak in accents that shall be heard. Let the pulpit invest its solemn appeals with the sanctions of holy writ. Let the memorable Fourth, that shall witness our enviable independence, bear to heaven a report that shall tell also of our philanthropy and Christian benevolence. What a spectacle of redeeming virtue would this nation present, were her birthright to be celebrated in a generous effort from her sons, to spread the mantle of freedom and happiness over the thousands within her immense borders; what an exhibition of justice, and magnanimity, and wisdom would she make, were there coming forth annually, from every town, village, and hamlet, a replenished stream to swell the gathering tide, upon whose bosom the children of Africa should be floated to their long lost shores! Such a tide would return, and by its reacting influences, fill this land with the unbroken acclamations of virtuous freedom, and sanctified happiness.



### **Monument to Mr. Ashmun.**

At the last anniversary of the American Colonization Society, it was Resolved, that a monument, with an appropriate inscription, should be erected over the grave of the late Colonial Agent, Mr. Ashmun; and that another monument should be raised to his memory in Liberia.

Our friends are presented in this number, with an outline of the model which has been selected for the monument, upon the grave at New Haven. This model (from an ancient monument still in perfection at Rome) has recently been sent out by an American gentleman now in Italy, to Professor Silliman, of Yale College. "It is the tomb of Scipio." It is described by Dr. Silliman, as "grave, grand, simple, and beautiful." The materials for its construction, he observes, "might be either white marble, grey granite of Chelmsford, like that used in Boston,

which very nearly copies the original, or our red sand stone, of the finer variety; the latter material would be the cheapest. The original is 12 feet long, and 5 high; but these dimensions might be reduced. If the monument is built of fine red sand stone, seven feet long, four high, and between three and four wide, raised on a foundation which will make it five feet high in the whole, the cost will be about \$200; if of Stockbridge marble, it will cost \$400. I think it will look well if built of red sand stone, and the Roman model is much admired here." After no inconsiderable thought on the subject, and with sincere desires to fulfil the just expectations of the friends of Mr. Ashmun, and of Africa, the Managers have adopted the suggestions of Professor Silliman, and directed the tomb to be constructed of the red sand stone, and after the Roman model.

They have believed that any deviation from chaste simplicity, in the design, or strict economy in the expense of this monument, would ill comport either with the dignified and disinterested character of the deceased, or the very limited resources of the Institution, which has been so deeply afflicted by his death. If they have avoided the extremes of magnificence and meanness, and the model which they have selected, shall be approved as corresponding well with the grave and modest greatness of their departed friend, may they not hope that many will feel it a privilege to contribute something towards this memorial of one of the best of men?

Several individuals attached to those interests of humanity and religion, to which his life was devoted, have expressed their wish, that the public might be invited to prevent, by their special donations for this object, the necessity of making any appropriation towards it, from the funds of the Society. Such spontaneous and united liberality, would most honourably attest the respect and affection with which we believe the memory of Ashmun is cherished in the hearts of all, who have learned to love and admire the sublimity and glory of VIRTUE.

The idea has occurred to the Managers, of limiting individual contributions for this monument, to the amount of a single dollar, but upon further reflection, it has been deemed best to invite all to make such donations as their judgment and feelings may dictate.

### Auxiliary Societies.

We stated in our number for March, that numerous Auxiliary Associations had been organized of late in Kentucky, and under the most favourable auspices. Our list of donations will show, that \$600 have already been received from the Agent of the Society (the Rev. Mr. Bascom) in that State. At Winchester, Virginia, a Society has just been established. We confess that we have been particularly gratified to observe the efforts of ladies, and also to learn that youthful hearts have been fired with zeal in the cause of Africa. A juvenile association was formed in Middletown, Conn., on the 21st of February last, the annual meeting of which, is to take place yearly, on the 4th of July.

A promising Society has also been established, through the agency of the Rev. Isaac Orr, in the city of New York. A full meeting for this purpose was held in the Masonic Hall, and addresses were made by the Rev. Dr. Milnor, T. L. Knapp, Esq. and the Rev. Isaac Orr, general Agent of the Society. Much we think may be expected from this Society.



### Connecticut Colonization Society.

The annual meeting of the Connecticut Colonization Society was held at Hartford on the 21st inst.—Governor Tomlinson, President, in the Chair. The Meeting was addressed by the Rev. Mr. Orr, Agent of the Parent Society, Seth Terry, Esq. and the Rev. Mr. Gallaudet. Seth Terry, Esq. moved the following resolution, accompanied with appropriate remarks.

*Resolved*, That the society view with peculiar interest and approbation the practice which is obtaining among the churches, of contributing to the aid of this Society on the 4th of July, or the next succeeding Sabbath,—a practice which we hope will soon prevail throughout this State.

Rev. Mr. Gallaudet moved the following:

*Resolved*, That Rev. J. H. Linsley, Rev. N. S. Wheaton and Seth Terry, Esq. be a committee to devise measures to have an auxiliary Society to the Connecticut State Colonization Society, formed in each county in this State, one of the leading objects of which shall be, to have a public meeting in each town, or in several towns united for this purpose, in the county, on the 4th of July, of each year, at which meeting an address shall be delivered, and a contribution taken, to aid the funds of the American Colonization Society.

Mr. Gallaudet urged the importance of adopting resolutions leading to practical results; advocated and defended the objects and designs of the General Society as eminently important, and entirely practicable: and pro-

posed, as an ultimate resort, if all others should prove insufficient, that the liberated slaves should be bound to pay for their passage, and even for their freedom, if necessary, after their arrival in Africa.



### Interesting Intelligence.

We have been informed by a highly esteemed friend, that such is the disposition to emancipate slaves for the purpose of colonization, in some parts of North Carolina, that the society of Friends in that state, would immediately have placed under their care, about 2000, were they in possession of funds for their transportation to the Colony of Liberia.



### Abduhl Rahhaman,

THE MOORISH PRINCE.

"After an absence of forty years from his native country, during which long period he has been a slave in this land, Prince has a desire to see once more the land of his fathers, and to lay his bones among those of his kindred." He embarked in the *Harriet* for Africa.

[*Mr. Gallaudet's address on behalf of Abduhl Rahhaman.*

"Speed, speed, beneath the fresh'ning gale,  
 Fast towards my father-land,  
 Thou gallant ship, whose snowy sail  
 Has waved near every strand.  
 Fast as the coursers of the wind,  
 Fast as the dawning light,  
 Speed, like the thoughts which leave behind,  
 Far, far, thy tempest flight.  
 My limbs upon thy deck indeed,  
 May listlessly remain,  
 Yet now, as oft', by Fancy freed,  
 My soul darts home again;  
 And ship and sail, and rope and spar,  
 Fast vanish from my view,  
 And feelings, slavery could not mar,  
 The shadowy past renew.

Father and Brothers, kindred all,  
 Come wrapt in awful gloom;  
 And slow obey my memory's call,  
 In ceremonies of the tomb.  
 I see the crowd, whose spirit fled  
 In life's protracted day;  
 I see the throng, who joined the dead  
 In childhood's hour of play.



I see the arm of manhood's might  
Shrunk to the fleshless bone;  
And all that hurries past my sight,  
Tells me I stand ALONE.

But what! although my father's halls,  
Unrecognised, I tread,—  
Although my foot, unconscious, falls  
Above my kindred dead;  
Do not the bright and glorious sun,  
The wide extended plain,  
The river, which since time has run,  
Unchanging still remain?  
And they, though sounds no human voice,  
Speak me a welcome true,  
That bids my inmost heart rejoice,  
As each arrests my view.  
For, what though friends and kindred all  
No more around me stand,—  
Am I not near my father's hall,  
FREE in my native land?"

L.

## Transportation Subscriptions.

In our number for February last, we mentioned a plan which had been suggested by the Rev. Geo. W. Campbell, recently employed as an Agent for the Society in the state of New York, for obtaining subscriptions of \$30 each, the estimated price of passage for an adult emigrant to Liberia. The following subscriptions have been obtained by the Rev. Mr. Campbell.

Rev. Daniel A. Clark, Bennington, Vt.; Rev. Geo. W. Campbell, South Berwick, Maine; James Ballard, (two) Wm. Lloyd Garrison, Bennington, Vt.; Rev. Gorden Hayes, Aaron Crosby, White Creek, N. York; Mrs. Jane Van Suyle, James Richardson, Hon. G. Wendell, Cambridge, New York; Rev. John Whiton, Nathan Parker, Rev. F. Shepherd, Granville, Vt.; Rev. A. Savage, Jr. Henry Burkley, Wm. Marsh, Hon. Zebulon R. Shepherd, E. Fitch, Granville, New York; Rev. John Blatchford, Stillwater, N. York; Charles Hastings, G. Tracy, A Female Friend to the Amer. Col. Society, by Mr. Seward, Parmele & Brayton, N. G. Winslow, Thomas P. Field, Gen. J. H. Ostrom, Amzi Hotchkiss, L. Knowlton, Rev. Henry Hotchkiss, Thomas Hastings, Charles C. Broadhead, Samuel Stocking, Rev. S. C. Aikin, William A. Bull, Charles Bartlett, William J. Bacon, Jacob Snyder, R. B. Miller, Thomas R. Walker, Utica, N. York; Eliphalet Nott, D. D. Prest. Schenectady College, New York.

Many of these subscriptions are payable by annual instalments in ten years, and some few payments have been already made.

In addition to the above, Mr. C. obtained the following subscriptions:

Hon. Reuben Skinner, Granville, N. Y. \$50; Mr. Bebee & family, \$1.51; John Stevenson, Cambridge, N. Y. \$2; E. S. Ely \$3, A. Seymour \$3, Jas. Dana \$3, J. W. Dolittle \$5, A. B. Johnson \$2, Gen. Joseph Kirkland \$5, A. Hitchcock \$5, Isaac Clough \$1, Otis Manchester \$1, E. W. Blake \$2, Utica, New York.

## Contributions

*To the Am. Col. Society, from the 1st April, to 28th May, inclusive.*

From Thomas P. Wilson, Esq. of Montgomery co. Md. ....	\$ 10
A friend to the Col. Society in Fredericktown, Md. ....	100
Joseph Avery, Esq. Conway Mass. his annual subscription, ....	10
Mungo Murray, Esq. of Springfield, Clark co. Ohio, per. Moses M. Henkle, Esq. ....	5
Mrs. Lucy Mason, near Alexandria, ....	1 50
Collections by Mr. Alexander R. Plumley, ....	150
Do. by Rev. W. Fisk, in Wilbraham, Mass. ....	8
Auxiliary Colonization Society, Elkton, Kentucky, per Archibald Buckner, Esq. ....	70
Annual Contribution by the Legislature of Maryland, ....	1000
A friend in Granville, Licking co. Ohio, ....	10
A friend to Africa, at Rice Creek, near Columbia, S. C. ....	3
John Pilson, Esq. Albemarle co. Va. ....	3
Mrs. A. M. Boyd, Lovington, Va. ....	5
Mrs. Gen. Carrington, Halifax co. Va. to constitute Rev. S. Taylor of Richmond, and Rev. Charles Dresser, life members, ....	60
School of Girls at Long Branch, Frederick co. Va. ....	25
Estate of Miss Lucy Meade, Frederick co. Va. ....	25
Do. of Miss Susan Meade, do. do. Va. ....	230
Collection in Baptist Church, Worcester, Mass. 4th of July, 1828, by Rev. J. M. Going, received from Rev. S. Cornelius, ....	20
Collection by several ladies in Charleston, Va. to constitute Rev. Alexander Jones a life member, ....	30
Charles S. Carter, Esq. of Va. his annual donation, ....	20
Charity Lodge, No. 190, of Freemasons, at Norristown, under the jurisdiction of the Grand Lodge of Pennsylvania, ....	20
Rocky River Congregation, Mechlenburg co. N. C. under care of Rev. John W. Wilson, per Rev. Jesse Rankin, ....	10
Collection in Presbyterian Church, Chillicothe, Ohio, by Rev. W. Graham, ....	10
Collections by Rev. H. B. Bascom, viz:	
From Kentucky State Colonization Society, ...	\$ 120
Louisville Colonization Society, ....	100
Other places, ....	380— 600
	2,433 50

N. B. Clergymen who may take up collections for the Colonization Society on the Fourth of July, or on a Sabbath near to that day, can remit the amount either directly by mail to Richard Smith, Esq., Treasurer of the Colonization Society, Washington City, or pay it over to some Auxiliary Institution in their vicinity.

A list of donations received by Mr. Alexander Plumley, will appear in our next.

The Rev. Isaac Orr, under date the 11th of May, acknowledges the receipt of several donations, which will in due time, appear in our list.

## Plan of Gerrit Smith, Esq.

This Gentleman has proposed to raise \$100,000, for the Society, in ten years, by securing 100 subscribers, who will pay \$100 annually, during that time. The following have already subscribed.

Gerrit Smith, Peterboro, New York.  
 Jasper Corning, Charleston, South Carolina.  
 Theodore Frelinghuysen, Newark, New Jersey.  
 John T. Norton, Albany, New York.  
 E. F. Backus, New Haven, Connecticut.  
 A Gentleman in Mississippi.  
 Matthew Carey, Philadelphia.  
 Josiah Bissel, Rochester, New York.  
 William Crane, Richmond, Virginia.  
 Fleming James, ditto.  
 Robert Ralston, Philadelphia.  
 Elliot Cresson, ditto.  
 Mrs. M. H. Carrington, }  
 Mrs. Ann Fontain, } \$100 annually by equal contributions.  
 P. S. Carrington, }  
 Wm. A. Carrington, }  
 Gen. Edward Carrington, }  
 Walter C. Carrington, }  
 A few Gentlemen near Oak Hill, Fauquier County, Va.  
 Rev. Ebenezer Burgess, Dedham, Mass.  
 A Friend in Virginia.  
 Robert Gilmore, Baltimore.  
 Arthur Tappan, New York, provided the subscription be filled up before February, 1830.

## Plan

To raise \$20,000 for the Society, by subscriptions of \$50 each.

### SUBSCRIBERS.

Herbert C. Thomson, New York.  
 John M. Nelson, ditto.  
 Andrew Barry, Hillaborough, Highland County, Ohio.  
 Dr. Isaac Telfair, do. do. do.  
 Benjamin Harris, do. do. do.  
 Col. Edward Colston, Berkely County, Virginia.  
 Henry Miller, Cincinnati, Ohio.  
 James C. Crane, Richmond.  
 N. Hammond, Easton, Maryland.  
 Caspar W. Wever, Baltimore.  
 Samuel M. Hopkins, Albany, New York.  
 Benham & Finley, }  
 George Graham, Jr. } Cincinnati, Ohio.  
 John T. Drake, }  
 Rev. B. H. Palmer, Charleston, S. C.



## Resolutions of the Board.

The following Resolutions in regard to a distribution of the African Repository and Colonial Journal, have recently been adopted by the Board of Managers.

*“Monday, Dec. 22d, 1828.*

*“Resolved,* That after the 1st of March next the African Repository shall be sent to all such Clergymen as have this year taken up collections on or about the 4th of July for the Society, and shall be continued to them as long as they shall continue annually to take up collections.

*“Resolved,* That all the subscribers on the plan of Gerrit Smith, Esq. shall be also entitled to the work.

*“Resolved,* That all Life Members of the Society shall, if they request it, be entitled to the work for the period of three years.

*“Resolved,* That every Annual Subscriber to the Society, of ten dollars or more, shall also be entitled to the Repository.”

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## Form of a Constitution for an Auxiliary Society.

1st. This Society shall be called \_\_\_\_\_, and shall be auxiliary to the State Colonization Society, (where such exists) or to the American Colonization Society.

2d. The object to which it shall be exclusively devoted, shall be to aid the parent Institution at Washington, in the colonization of the Free People of Colour of the United States on the coast of Africa—and to do this not only by the contribution of money, but by the exertion of its influence to promote the formation of other Societies.

3d. An annual subscription of \_\_\_\_\_ shall constitute an individual a member of this Society; and the payment, at any one time, of \_\_\_\_\_, a member for life.

4th. The officers of this Society shall be a President, Vice-Presidents, and \_\_\_\_\_ Managers; Secretary and Treasurer, to be elected annually by the Society.

5th. The President, Vice-Presidents, Secretary and Treasurer, shall be *ex-officio* members of the Board of Managers.

6th. The Board of Managers shall meet to transact the business of the Society \_\_\_\_\_.

7th. The Treasurer shall keep the accounts of the Society, as well as take charge of its funds, and hold them subject to an order of the Board of Managers.

8th. The Secretary shall conduct the correspondence of the Society, under the direction of the Board of Managers, both with the parent Institution and other Societies.